[CONFIDENTIAL.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES, OUDH,

CENTRAL PROVINCES, CENTRAL INDIA, AND RÁJPUTÁNA,

Received up to 7th August, 1888.

POLITICAL.

Circulation, 185 copies.

National Congress.

The *Najmu-l-Akhbár* (Etáwah) of the 1st August, says that the National Congress has proved to be a great misfortune to this country. It has created mutual ill feeling between Hindús and Musalmáns and even among friends and brothers. The establishment of the new Detective Police Department and the subordination of the Press Reporter's Office to the Inspector-General of Police are also due to it. Hence it will be perceived that although the Congress has been in existence only for the last three years, it has created great suspicion in the mind of Government. It is high time that the movement should be suppressed; otherwise it is sure to bring about the entire ruin of these Provinces. The editor has been told that an important promoter of the Congress has declared that the Congress will appeal to some foreign Government for help if the British Government does not accede to its wishes! The editor does not deem it expedient to publish the promoter's name at present, but he will prove the truth of his statement, if required by Government to do so. If the promoters of the National Congress carry out their threats, the consequences which will accrue may be easily imagined.

Circulation, 200 copies.

The *Alam-i-Taraki* (Cawnpore), of the 3rd August, says that as all the leaders of the native community have declared themselves against the National Congress, the promoters of the movement are getting more and more disheartened. Several meetings have been held at Benares in rapid succession against the National Congress. At a late meeting of the Benares Institute the Mahárája of Benares delivered an able speech adverse to the Congress. A large meeting lately held in the Allahabad district passed several resolutions in condemnation of the movement. But now it is not enough to hold public meetings and pass resolutions. Memorials should also be sent from all the districts calling upon Government to suppress the National Congress with a high hand; otherwise a rebellion is likely to occur.

The move.

The same paper states that on the 30th July a notice, bearing no signature, was circulated at Cawnpore to the effect that a lecture would be delivered that day at 6-30 P.M. by Mr Ali Muhammad Bhimji on the aims and objects of the National Congress. Persons assembled at the fixed time. Nawáb Saiyid Ali Khán was awaited for one hour, but he did not appear. Maulvi Abdul Jalíl, Vakíl, who had presided at a previous Congress Meeting, was also conspicuous by his absence. Indeed, no person of rank or position attended. About 150 men in all were present, of whom more than half were opponents of the Congress. As neither a Muhammadan nor a Hindu could be found to preside on the occasion, the Reverend Mr. Dutt was voted to the chair. Mr Bhimji made a speech in English and Urdu which extended over two hours, but contained no new thing. In the course of the lecture persons left the meeting, and by the time the lecture came to a close there remained hardly more than 50 men.

Congress Meeting at Cawnpore.

Circulation, 600 copies.

The *Oudh Akhbár* (Lucknow), of the 3rd August, gives an account of a public meeting held at Barson, Allahabad district, on the 19th July against the National Congress. About 2,000 men attended the meeting. Rája Mahábir Prasád Naráyan Singh, the taluqdár of Barson,

Anti-National Congress meeting at Barson, Allahabad.

presiding. The Bábu gave an address in condemnation of the Congress and was followed by some other speakers. The meeting passed resolutions to the effect that natives should be obedient and loyal to Government and its European officials and refrain from joining any movement which is opposed to it; that agents should be sent to all parts of these Provinces who should warn the people against joining the National Congress, the travelling expenses of the agents being paid by Babu Mahábir Prasád Naráyan Singh; and that copies of the proceedings of the meeting should be sent to the Viceroy, the Lieutenant-Governor, Sir Saiyid Ahmad Khán, Rája Shiva Prasád, Munshi Nawal Kishor, and other respectable persons. The speech of the president is published *in extenso* in the *Oudh Akhbár*.

Circulation, 1,500 copies.

The *Bhárat Jiwan* (Benares), of the 30th July, states that on the 28th idem an anti-Congress meeting was held in Benares, near the Chauk. The meeting was composed of 15 or 16 ignorant brokers and 20 or 22 College students, and Rájaram Shástri presided. Pandit Chintamani Ráo, a Mahratta, spoke a deal of nonsense in opposition to the Congress, and suggested that Government should forbid native princes, jagírdárs, and public servants from joining the Congress. Bábu Jagdeo Prasád explained the aims and objects of the Congress and said that Chintamani Ráo, who was a descendant of the Mahratta race, to which the great Sevaji belonged, should be ashamed of himself for expressing such sentiments. An anti-Congressist told the men who were in favour of the Congress to leave the meeting. On this almost all the men left their seats. The president made an apology and induced them with difficulty to resume their seats. A very exaggerated account of the meeting appeared in the *Morning Post* of 30th July. Such meetings can no more injure the Congress than a breath can move a mountain.

An Anti-Congress meeting at Benares.

The same paper publishes a letter received from Rája Shiva Prasád, C.S.I., who states therein that the account published by the *Bhárat Jiwan* in its previous issue of the proceedings

Benares Institute and the National Congress.

of the meeting of the Benares Institute is not quite correct. The address read out by him at the meeting was not his own, but that of the Mahárája of Benares, who did not read it himself owing to defective eye-sight. What was there objectionable in the speech which displeased the audience? The Mahárája has ordered a copy of the address to be sent to the editor. No doubt it contains such terms as oil-pressers, kalwars, carpenters, and shoe-makers. If the use of these terms has offended the editor, he had better substitute the terms Bajpai, Brahman, Mahamahopadhyaya, Suryabanshi, and Chandrabanshi in their place when he publishes the address in his paper. If the Benares delegates to the Madras National Congress received the power-of-attorney from the Kashi Sarva Janik Sabhá, the Sabhá does not represent all Benares. The Rája is afraid that the editor may get the Sabhá to execute a bond, obtain a decree from a civil court on the basis of that bond, and then enforce it against all the inhabitants of Benares. The editor remarks that he will not answer the Rája's letter, as the tone of the letter is not serious. The Rája, being unable to answer the editor's comments, has evaded the question by indulging in jocose observations.

Circulation, 192 copies.

National Congress and its opponents.

The *Nigmomdya* (Lucknow), for August, publishes a small Urdu poem on the National Congress. The writer expresses satisfaction at the establishment of the Congress, sympathises with its aims and objects, and does not see anything seditious in the movement. He condemns the opposition of Sir Saiyid Ahmad Khán and his followers as selfish and brings the poem to a conclusion with the prayer that Her Majesty may continue to rule with success and that the faces of the enemies and the backbiters of the Congress may be blackened.

Circulation, 123 copies.

Sir Bájn Shankar Bakhsh Singh, Rája Muhammad Tasadduq Rasul Khán, and the National Congress.

The *Anjuman-i-Hind* (Lucknow), of the 28th July, publishes a letter from Sir Bájn Shankar Bakhsh Singh of Khajurgaon and another from Rája Muhammad Tasadduq Rasúl Khán of Jahángirabad adverse to the National Congress.

The *Naiyar-i-Azam* (Moradabad), of the 23rd and 30th July, in an article on the National Congress, says that Sir Saiyid Ahmad Khán's opposition to the National Congress is incompatible with the sentiments expressed by him some years ago. In an article headed "*Ta'assub*, or prejudice," published by him in the first number of his *Tahzíb-i-Akhláq* journal for the Hijra year 1287, he inculcated upon all classes of the community the advantages of union. The fact is that he expressed such views at that time, as he had to appeal to Hindús for aid to the Aligarh College. He plumes himself as an advocate of national union, but by his opposition to the National Congress he has been throwing obstacles in the way of such union. Indeed, his speeches against the Congress have excited strong feelings of prejudice and hatred in the minds of some Musalmáns towards the promoters of the movement, which may lead to very evil consequences. It is true that Musalmáns are behindhand in the matter of education, but if they join the Congress and work side by side with Hindús, they will be fully convinced of their backwardness, and emulation will stimulate them to make greater efforts for self-improvement. Hence it will be perceived that to keep them from joining the Congress will be only injurious to themselves. The *Naiyar-i-Azam* does not understand how the promoters of the Congress who agitate for their rights and privileges in a constitutional way are guilty of disloyalty.

Circulation, 175 copies.

National Congress and Sir Saiyid Ahmad Khán.

The *Najmu-l-Akhbár* (Etáwah), of the 1st August, is glad to learn from the *Indian Mirror* that the Viceroy has taken into consideration the Bhopal and Rewah affairs with a view to doing justice to the rulers of the two States. No doubt his treatment of those States is the only dark stain on the fair fame of his administration. It is true that Sir Lepel Griffin is chiefly to blame, but Lord Dufferin should not have accepted his one-sided reports as gospel truth, especially when complaints were made to his Lordship about his proceedings. If justice is done to Bhopal and Rewah even now, the Viceroy

Circulation, 185 copies.

Lord Dufferin and the Bhopal and Rewah States.

will earn the gratitude of the native princes. With reference to Sadiq Hasan Khán, the *Najmu-l-Akhbár* is of opinion that a thorough enquiry should be made into the charges brought against him. If the charges are found to be false, he should be restored to all his former honours and titles, because they had been bestowed on him owing to his being the husband of the Begam and not owing to his being the Prime Minister of Bhopal. The withdrawal from him of his honours and titles is not only a dishonour to him but also to the Begam. But if he is found guilty, the treatment he has received from Government will be considered justifiable and he will deserve no indulgence.

Lord Dufferin and natives.

The *Charpáe* (Moradabad), of the 28th July, contains a picture in which Lord Dufferin is represented as preparing for his return to England. The letter-press is a Persian verse which means:—"Thy arrival is the cause of our ruin, and thy departure is a matter of joy to us."

Circulation, 425 copies.

Munshi Nawal Kishor, C.I.E.

The *Oudh Punch* (Lucknow), of the 26th July, ridicules Munshi Nawal Kishor without mentioning his name and says that by flattery he has obtained the title of *Kamina* (the term lick-spittle is meant) of the Whole Empire. This is intended as a play on the title "Companion of the Indian Empire."

Circulation, 185 copies.

Bengális in the Telegraph Department.

The *Najmu-l-Akhbár* (Etáwah), of the 28th July, concurs with the *Azád* in thinking that, in view of the National Congress, Government is not well advised in allowing posts in the Telegraph Department to be monopolized by Bengális. Lord Lawrence was of opinion that a regiment should not be composed of soldiers belonging to the same community or religion. The same remark applies with still greater force to the Telegraph Department, through which important official messages pass in time of war. The telegraph signallers should belong to various classes of the community, and it would be well if men possessing an imperfect knowledge of English were appointed signallers, so that they might not understand the messages that passed through their hands.

GENERAL ADMINISTRATION.

Circulation, 240 copies.

The *Hindustán* (Kálákankar), of the 1st August, says that it appears from a Doctor's letter published in the *Statesman* of the 24th July that cases of ill-treatment of women like that of Budhia are very frequent. The Doctor's letter is calculated to create the same widespread sensation as was done by Mr. Dyer's letters. It is difficult to realize that such outrages should be committed in the nineteenth century under a Christian Government But the *Statesman* states that the Doctor has affixed his signature to the letter and that he is a very trustworthy man. The *Hindustán* gives the substance of his letter and then remarks that it will be seen from the letter in what an objectionable and illegal manner Magistrates get the bodies of women examined by Doctors. When the Doctor, the writer of the letter in the *Statesman*, asked the Magistrate whether he had given orders for an examination of the body of the woman who had been sent to him (the Doctor) by the Sub-Inspector of Police for the purpose, the Magistrate gave no reply to the Doctor, but made some strong comments on his conduct and denied having given orders for an examination of the woman's body. No one can be so foolish as to believe the Magistrate. Had the Sub-Inspector of Police acted on his own authority, the Magistrate would have relegated him to the prison. The endeavour made by him to save himself from blame shows that he knew very well that the order given for the examination of the woman's body was illegal. He had the order signed by the Sub-Inspector, in order that he might be able to throw the whole blame on the latter in case exception was taken to the order. The Doctor would have examined the woman, as he had done other women before, had not he learnt from the account of Budhia's case published in newspapers that the proceeding was illegal. It is difficult to say how many unfortunate women the Magistrates have got dishonoured in this way, who have consequently been turned out of society and been exposed to lifelong misery.

Examination of the bodies of women by Doctors in accordance with the orders of Magistrates and Judges.

Can any person think of such horrible ill-treatment of women without being affected with strong feelings of grief and indignation? It is a matter of surprise and regret that a Government which spends lakhs of rupees on encouraging the conversion of ignorant and superstitious Hindus to the Christian religion in order that they may go to heaven after death should tolerate such outrages. Had such tyranny and high-handedness been found to exist in any other country, the people of that country would have moved heaven and earth in order to get the evil remedied. But the natives of this country are dumb and quietly bear all these things. If any of them opens his mouth to complain, the whole native population is at once charged with disloyalty by the *Pioneer*, the *Englishman*, and other Anglo-Indian newspapers of that class. How hard-hearted the editors of these newspapers are that they feel no sympathy even for the poor women who are ill-treated in the way above referred to. The *Hindustán*, commenting again on the same subject in its issue of the 2nd August, urges that Sir Steuart Bayley and Lord Dufferin should make a thorough enquiry into the matter and severely punish Mr. Kirkwood for his misbehaviour. The native newspapers should unanimously agitate for the removal of the evil and the political associations should send memorials to the Lieutenant-Governor of Bengal and the Viceroy on the subject, as they did with reference to Mr. Vessey's confidential police circular. It would be well if a Defence Association were established to bring the high-handed and illegal proceedings of high Government officers to the notice of the Supreme Government and also of Parliament if necessary.

Circulation, 185 copies.

The *Najmu-l-Akhbár*, (Etáwah) of the 1st August, notices with deep regret that a rumour is prevalent to the effect that Munsifs who do not possess a knowledge of English will not receive promotion in future. If so, the order is a very objectionable one. The language of the people and not a foreign tongue should be the Court language. Again

Alleged exclusion of Munsifs not possessing a knowledge of English from further promotion in the North-West Provinces and Oudh.

such a rule may suit Bengal very well, but it should not be extended to these Provinces, which are a hundred years behindhand in the matter of English education. At all events the order should not affect the men who have already entered the public service, but should apply only to those who are appointed in future.

Allahabad University.

The same paper regrets to say that the courses of study fixed for the various examinations of the Allahabad University have not yet been printed. The delay is very injurious to the boys preparing for the examinations. If the University already sacrifices the interests of boys to those of the publishers whom it desires to benefit, what can be expected from it in future?

Circulation, 63 copies.

Case of Mr. A. Crawford, the Commissioner of the Central Division, Bombay Presidency.

The *Akhbár-i-Álam* (Meerut), of the 31st July, says that it was a general impression among natives that Government took no notice of the misbehaviour of its European officials. But the impression has now been greatly removed by the infliction of punishment this year on several European officials who were found on enquiry to have misbehaved themselves. Another high European officer has lately fallen into difficulty. The *Akhbár-i-Álam* then gives a brief account of the arrest of Mr. Commissioner Crawford and of the charges brought against him.

Circulation, 300 copies.

The same.

The *Mihr-i-Nimroz* (Bijnor), of the 28th July, states that before the ink with which the resolution of the Government of India in Mr. Larpent's case has dried, and the investigation in the Deccan Mining case, in which Mr. Cordery and other persons are concerned, has been finished, a European Civilian has come to the front for gross misbehaviour. The *Mihr-i-Nimroz* then refers to the case of Mr. A. Crawford and hopes that he will be dealt with under the Indian Penal Code. If a high officer like him is guilty of embezzlement and corruption, he deserves no sympathy.

Circulation, 447 copies.

The *Dabdaba-i-Sikandari* (Rámpur), of the 30th July, adverting to the case of Mr. Drewery, who caused the death of a native at Amritsar, quotes the two versions of the story as given by the *Koh-i-Núr* and the *Civil and Military Gazette*, and says that one month's imprisonment appears to be inadequate punishment for the offence. The *Koh-i-Núr* cannot be said to have given a wrong version of an incident which occurred at a place close to Lahore. The Panjáb Government had better appoint a special officer to enquire into the case, in order to remove the impression which prevails in some quarters to the effect that some Europeans readily shoot natives like inferior beings and that Government does not punish the offenders through race feeling.

Case of Mr. Drewery.

Circulation, 200 copies.

A correspondent of the *Álam-i-Tanvír* (Cawnpore), of the 3rd August, in commenting upon the attack made by the Lucknow *Advocate* of the 24th July on Mr. Wells, the City Magistrate and Chairman of the Municipal Board, Lucknow, strongly condemns the tone of the article, and thinks that Mr. Hamid Ali, Barrister-at-law, showed little knowledge of the law in taking the chair and passing a resolution at the special meeting of the Municipal Board on the 30th June when there was not a quorum of members. Nothing could be more absurd than to accuse Mr. Wells of enmity to the promoters of the National Congress. He has not sent any promoter of the Congress to prison or ordered him to be flogged. The writer then complains that when Munshi Ganga Prasád Varma and Mr. Hamid Ali, who are members for Saádatganj, appealed to the voters for election, they made great promises of promoting the interests of the latter, but they have done nothing. Although Saádatganj contributes about Rs. 84,000 a year to the municipal funds, that is, more than any other ward in Lucknow, its condition is very unsatisfactory. The streets are out of repair, there is no water in the wells, lights are placed at great distances, the police constables do not go over the ward at night for watch and ward, and so

Mr. Wells, the City Magistrate of Lucknow, and the *Advocate*.

forth. (The *Aligarh Institute Gazette*, of the 31st July, ridicules the tone of the article of the *Advocate*.)

Circulation, 491 copies.

The *Rájpútána Gazette* (Ajmere), of the 30th July, says that Messrs. Wilson, Larpent, and Crawford took bribes and Mr. Macauliffe led an immoral life. But a European Railway official at Ajmere has surpassed them all and has been guilty of an offence for which he deserves to be put to death by being half buried in the ground and then struck by arrows. The *Gazette* then refers to the case of one Robert Gardy, who has been charged with committing an unnatural offence on a child nine years of age, and says that Captain Herbert, Assistant Commissioner, intended to commit him to the Allahabad High Court for trial, as he was a British-born subject; but he waived his claim as such, because he thought that the High Court would inflict severe punishment on him. He has been committed to Colonel Trevor, the Commissioner and Sessions Judge of Ajmere and Merwara, who does not even know the vernacular term *chabutra* (platform) and who cannot sentence a European to more than a year's imprisonment.

Case of Robert Gardy, a European Railway official, Ajmere.

Circulation, 150 copies.

A correspondent of the *Jám-i-Jamshed* (Moradabad), of the 29th July, complains that the Surgeon at Sihor, Central India, abuses and beats natives who do not make obeisance to him when passing him.

Alleged illtreatment of natives by the Surgeon at Sihor, Central India.

The same paper, on the authority of a correspondent, states that an Engineer worked in a tent pitched at a place between Bhopal and Bhilsa. His butler advised him to build a new house for the protection of his office records from the rains, but he did not listen to the man and left for Hoshangabad. On his return from Hoshangabad he found all his office records spoilt by the rains and lost his temper. When contractors and other persons called on him to settle their accounts, he fired on them, killing three men and wounding another. He then pretended to be mad and injured his finger with his teeth and

Three persons alleged to have been killed by an Engineer near Bhilsa, Central India.

inflicted bruises on other parts of his body. He has been sent to Bombay for treatment. His pretended madness has saved him from punishment.

Circulation, 145 copies.

Cow-killing.

The *Brahman* (Cawnpore), for July, publishes a small Hindi poem in which kine are represented as appealing for protection to Shri Krishna Chandra, who tended kine in childhood and one of whose appellations is Gopál, or the cherisher of kine. They complain that although there are two hundred million Hindús, none of them care to protect them. They live on straw, while they give milk as wholesome as nectar, their dung is used as fuel, and their bones and skins turned to useful purposes. They lead the dead to heaven. Even Christ and Muhammad do not order their followers to kill them. Men who kill them are worse than devils. Neither the Rájas nor the people endeavour to protect them, and now they have no protector left except the Lord.

Circulation, 447 copies.

The same.

The *Dabdaba-i-Sikandari* (Rámpur), of the 30th July, says that some classes of Hindús are very anxious to get cow-killing suppressed and are leaving no stone unturned to gain their object. But their efforts cannot be successful until they convert the British Government to their own religion or expel Musalmáns from this country, which is impossible. Akbar forbade cow-killing in accordance with the wishes of Hindús, but he was soon afterwards obliged to cancel the prohibition. The *Dabdaba-i-Sikandari* is glad to learn from the *Rafiq-i-Hind* of Lahore that Sir Auckland Colvin has warned district officers against taking part in meetings held to protest against cow-killing. The efforts of the opponents of cow-killing are worthy of a better cause.

Circulation, 300 copies.

Aid given by the Local Government to the Orphanage at Bareilly.

The *Dabdaba-i-Qaisari* (Bareilly), of the 4th August, says that the Lieutenant-Governor of these Provinces is entitled to the gratitude of the whole Bareilly community for granting aid to the Bareilly Orphanage established by the Ariya Samáj, at Rs. 2-8-0 an orphan per month. The inhabitants of Bareilly are also thankful

to the Director of Public Instruction, who made a favourable report to the Local Government about the management of the Orphanage, and also to Mr. Neile, the Commissioner at Rohilkhand, who has always taken a great interest in the institution. It is to be hoped that Hindu and Muhammadan orphans will be sent to Bareilly from all parts of these Provinces, where they will be fed and will receive education with due regard to their respective religious prejudices.

NATIVE STATES.

Circulation, 100 copies.

Rámpur.

A correspondent of the *Nizámu-l-Mulk* (Moradabad), of the 31st July, writing from Rámpur, complains that the police suddenly entered the house of Sahebzáda Muhammad Alí Khán, the son of Sahebzáda Muhammad Husain Khán, and demanded the arms he had in his possession. He at once surrendered all the arms and then reported the matter to the Nawáb. His Highness accused him of receiving visits from Khán Bahádur Khán, a servant of Sahebzáda Muhammad Haidar Ali Khán, and told him that the house in which he used to receive the man would be demolished. Accordingly the Nawáb ordered the house to be demolished and also issued orders for the arrest of the Sahebzáda, but he made his escape with difficulty and has taken up his abode at Moradabad. The writer then refers to a quarrel which is alleged to have taken place between the police and a body of soldiers at Rámpur. The *Nizámu-l-Mulk* regrets to say that the Nawáb has not yet done anything to conciliate the members of his family, as the Lieutenant-Governor was reported to have advised him to do, and urges that Europeans should be appointed members of the State Council; otherwise his high-handedness is sure to lead to serious consequences sooner or later.

Circulation, 325 copies.

Dismissal of old officials in Rámpur.

A correspondent of the *Tát-i-Hind* (Meerut), of the 31st July, complains that almost all the old and experienced officials in Rámpur have been dismissed on the ground that they hold Sahebzáda Muhammad Haidar Alí Khán in higher esteem

than the Prime Minister, and that new and incompetent men have been appointed in their place. The writer gives a brief account of many officials who have been dismissed.

POST-OFFICE.

Circulation, 215 copies.

The *Akhbár-i-Chunár*, of the 31st July, says that the sub-post-offices at Chaupan, Kherwa, Dudhi, and Kon in pargana Agori, district Mirzapur, have frequently to send large sums of money, received on account of money-orders, to the Government treasury at Robertsganj. The remittances are never less than Rs. 4,000 or 5,000, and are sometimes even double that sum. But only three men, namely, a postal official, a police constable, and an ox-driver, accompany the money. As the route lies through a desert, obviously the above escort is not sufficient. A strong police guard should accompany the remittances.

Money sent from sub-post-offices in Agori to the Government treasury at Robertsganj, Mirzapur,

LOCAL AND MISCELLANEOUS.

Circulation, 225 copies.

The *Bulbul-i-Hind* (Moradabad), of the 30th July, in continuation of its previous article on the alleged mismanagement of the camel and bullock carts plying between Moradabad and Amroha, complains that fourteen passengers are seated in each cart and that still more passengers are received on the way, although the number of passengers should not exceed twelve according to rule. If any passenger raises an objection, he is abused by the driver and the guard. Even sweepers are freely received as passengers in the carts. The police constable who accompanies each cart, far from preventing the owner's men from breaking the rules and protecting the property of the passengers, causes additional inconvenience to the passengers. They are obliged to make room for him to lie down and sleep.

Camel and bullock carts, Moradabad.

Circulation, 145 copies.

The *Brdhman* (Cawnpore), for July, says that about fifty years ago the conversion of natives to the Christian religion by missionaries was at its height. Natives who had received an English education could easily be prevailed upon to adopt the

Missionaries and private indigenous schools.

Christian rellgion. Even such men as Michael Madhusudan Datta, the Reverend Krishto Mohan Banerji, and Nilkanth became converts. But, thank God! the preachings and writings of Swami Dayanand Saraswati, Babu Keshava Chandra Sen, and Munshi Kanhya Lal have stemmed the tide of conversion. It is now almost impossible for missionaries to induce any educated and respectable natives to become Christians. But missionaries have lately adopted a very objectionable method of tampering with the beliefs of young Hindu boys who receive instruction in private indigenous schools established by Bráhmans. The missionaries pay two or three rupees a month to the Bráhmans and obtain permission from them to visit their schools once or twice a week and preach the doctrines of the Christian religion to the boys in their usual manner. Sometimes they distribute books and pictures and sometimes even sweetmeats among the children in order to win over their hearts and induce them to listen to them with attention. The parents of the children should tell the Bráhmans not to allow the missionaries to enter their schools. They might make a slight increase in the tuition fees in order to compensate the Bráhmans for the loss they will suffer from the discontinuance of the stipends they receive from the missionaries.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1888.	1888.	
1	*Agra Akhbár* ...	Agra ...	Urdu ...	Weekly ...	Tajammu-l-Husain,	July 28th ...	Aug. 4th ...	232 copies.
2	*Akhbár-i-Álam* ...	Meerut ...	„ ...	„ ...	Muqarrab Husain Khán.	„ 31st ...	„ „ ...	63 „
3	*Akhbár-i-Chunár* ...	Chunár ...	„ ...	„ ...	Hanúmán Prasád ...	„ „ ...	„ 3rd ...	215 „
4	*Álam-i-Taswír* ...	Cawnpore ...	„ ...	„ ...	Rahmatu-l-lah ...	Aug. 3rd ...	„ 5th ...	200 „
5	*Aligarh Institute Gazette.*	Aligarh ...	Urdu-English,	Bi-weekly ...	Gulám Rái ...	July 31st & Aug. 4th.	„ 3rd & 7th ...	494 copies (including 282 copies taken by Government).
6	*Almora Akhbár* ...	Almora ...	Hindi ...	Weekly ...	Sada Nand ...	July 30th ...	„ 1st ...	85 copies.
7	*Amíru-l-Akhbár* ...	Meerut ...	Urdu ...	„ ...	Amír Ali ...	Aug. 1st ...	„ 3rd ...	300 „
8	*Anjuman-i-Hind* ...	Lucknow ...	„ ...	„ ...	Kishan Lál ...	July 28th ...	„ 1st ...	123 „
9	*Ázád* ...	„ ...	„ ...	„ ...	Ahmad Ali ...	Aug. 3rd ...	„ 5th ...	250 „
10	*Bhárat Jiwan* ...	Benares ...	Hindi ...	„ ...	Rám Krishn Varmá,	July 30th ...	„ 4th ...	1,500 „
11	*Bráhman* ...	Cawnpore ...	„ ...	Monthly ...	Partáp Náráyan ...	For July ...	„ 1st ...	145 „
12	*Bulbul-i-Hind* ...	Moradabad ...	Urdu ...	Weekly ...	Kishun Sarúp ...	July 30th ...	„ 3rd ...	225 „
12a	*Charpáz* ...	„ ...	„ ...	„ ...	Kunj Bihári Lál ...	„ 28th ...	„ 7th ...	...
13	*Chirágh-i-Aiman* ...	Agra ...	„ ...	„ ...	Raza Ali ...	Aug. 1st ...	„ 4th ...	150 copies.
14	*Dabdaba-i-Qaisari* ...	Bareilly ...	„ ...	„ ...	Thákur Prasád ...	„ 4th ...	„ 7th ...	200 „
15	*Dabdaba-i-Sikandari,*	Rámpur ...	„ ...	„ ...	Muhammad Husain,	July 30th ...	„ 1st ...	447 „
16	*Gulzár-i-Oudh* ...	Sultánpur ...	„ ...	„ ...	Nirotam Dás ...	„ 31st ...	„ 4th ...	99 „
17	*Hámi-i-Hind* ...	Allahabad ...	„ ...	„ ...	Sadaru-l-din ...	„ 22nd ...	„ 7th ...	300 „

18	*Hindustán*	...	Kálákankar	...	Hindi	...	Daily	...	Gur Datt Sukla	...	Aug. 1st to 5th ...	„	4th to 7th ...	240	„
19	*Jaipur Gazette*	...	Jaipur	...	Hindi-Urdu	...	Bi-weekly	...	Mahábír Prasád	...	July 28th & Aug. 1st.	„	1st & 6th ...	100	„
20	*Jalwa-i-Ezidi*	...	Meerut	...	Urdu	...	Weekly	...	Muhammad Khalíl	...	Aug. 2nd ...	„	4th ...	125	„
21	*Jám-i-Jamshed*	...	Moradabad	...	„	...	„	...	Jamshed Ali	...	July 29th ...	„	1st ...	150	„
22	*Kanauj Punch*	...	Kanauj	...	„	...	Bi-monthly	...	Bhaggu Khán	...	Aug. 1st ...	„	3rd ...	240	„
23	*Kárnámah*	...	Lucknow	...	„	...	Weekly	...	Muhammad Yáqúb	...	July 30th ...	„	„ ...	250	„
24	*Káshi Patrika*	...	Benares	...	Hindi-Urdu	...	„	...	Lakshmi Shankar Misra, M.A.		Aug. 3rd ...	„	5th ...	530 copies (including 342 copies taken by Government).	
25	*Káyasth Akhbár*	...	Lucknow	...	Urdu	...	„	...	Rudra Prasád ...		July 16th & 24th & Aug. 1st.	„	4th ...	700 copies.	
26	*Kharkhá-i-Afáq*	...	Pilibhít	...	„	...	„	...	Mazhar Ahsan Khán,		July 28th ...	„	1st ...	200	„
27	*Mírwár Gazette*	...	Jodhpur	...	Hindi	...	„	...	...		„ 30th ...	„	5th ...	130	„
28	*Matla-i-Nár*	...	Cawnpore	...	Urdu	...	„	...	Durga Prasád	...	Aug. 4th ...	„	„ ...	48	„
29	*Mauj-i-Narbudda*	...	Hoshangabad,		„	...	„	...	Abdu-l-Karim	...	„ 1st ...	„	4th ...	250	„
30	*Mauj-i-Zarafat*	...	„	...	„	...	„	...	Abdu-l-Karim	...	„ „ ...	„	„ ...	250	„
31	*Meerut Gazette*	...	Meerut	...	Hindi	...	„	...	Gauri Datt	...	For July ...	„	3rd ...	285	„
32	*Mihr-i-Nimroz*	...	Bijnor	...	Urdu	...	„	...	Karímu-l-lah	...	July 28th ...	„	1st ...	300	„
33	*Mitra*	...	Benares	...	Hindi	...	„	...	Madho Ráo Ganga Dhar.		„ 15th & 22nd,	„	7th ...	...	
34	*Mufid-i-Ám*	...	Agra	...	Urdu	...	Tri-monthly,		Ahmad Khán	...	Aug. 1st ...	„	4th ...	150 copies.	
35	*Naiyar-i-Asam*	...	Moradabad	...	„	...	Weekly	...	Amjad Ali	...	July 30th ...	„	2nd ...	175	„
36	*Najmu-l-Akhbár*	...	Etáwah	...	„	...	Bi-weekly	...	Rúhu-l-lah Khán	...	„ 28th & Aug. 1st.	„	2nd & 6th ...	185	„
37	*Nasim-i-Agra*	...	Agra	...	„	...	Weekly	...	Jamna Dás Biswás	...	„ 30th ...	„	1st ...	385	„
38	*Nasim-i-Hind*	...	Fatehpur	...	„	...	„	...	Shiva Náráyan Lál	...	„ „ ...	„	„ ...	45	„
39	*Nasim-i-Jaunpur*	...	Jaunpur	...	„	...	„	...	Muhammad Isháq	...	„ 24th ...	„	2nd ...	50	„
40	*Nigarnamáyá*	...	Lucknow	...	„	...	Monthly	...	Debi Prasád	...	For August ...	„	5th ...	192	„

List of newspapers examined—(concluded).

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1888.	1888.	
41	*Nizámu-l-Mulk* ...	Moradabad ...	Urdu ...	Weekly ...	Fahímu-l-dín ...	July 31st ...	Aug. 5th ...	100 copies.
42	*Nyáya Sudha* ...	Harda ...	Maráthi-English.	„ ...	Básudeva Bháskar ...	Aug. 1st ...	„ 3rd ...	418 „
43	*Oudh Akhbár* ...	Lucknow ...	Urdu ...	Daily ...	Sheo Prasád ...	„ 1st to 7th ...	„ 1st to 7th ...	690 copies (including 94 copies taken by Government).
44	*Oudh Punch* ...	„ ...	„ ...	Weekly ...	Sajjád Husain ...	July 26th ...	„ 4th ...	425 copies.
45	*Prayág Samáchár* ...	Allahabad ...	Hindi ...	„ ...	Dewaki Nandan ...	Aug. 6th ...	„ 7th ...	400 „
46	*Rafiu-l-Akhbár* ...	Benares ...	Urdu ...	„ ...	Ghulám Hussain ...	July 30th ...	„ 3rd ...	250 „
47	*Rahbar* ...	Moradabad ...	„ ...	„ ...	Partáb Kishun ...	„ 31st ...	„ „ ...	75 „
48	*Rahnumá-i-Chungi* ...	Agra ...	„ ...	Bi-monthly ...	Khair-ul-lah Khán ...	May 30th ...	„ „ ...	50 „
49	*Rais-i-Azam* ...	Benares ...	„ ...	„ ...	Nawáb Ali ...	Aug. 1st ...	„ 2nd ...	175 „
50	*Rájpútána Gazette* ...	Ajmere ...	Urdu-Hindi ...	Weekly ...	Murád Ali ...	July 30th ...	„ 3rd ...	491 „
51	*Ratn Prakásh* ...	Ratlám ...	Urdu ...	„ ...	Muhammad Abdu-l-Haq.	„ 26th ...	„ 4th ...	150 „
52	*Rohilkhand Punch* ...	Moradabad ...	„ ...	„ ...	Jamshed Ali ...	„ 29th ...	„ 1st ...	150 „
53	*Rozinah* ...	Lucknow ...	„ ...	Bi-weekly ...	Tegh Bahádur ...	„ 30th & Aug. 2nd.	„ 3rd & 5th ...	250 „
54	*Shola-i-Túr* ...	Cawnpore ...	„ ...	Weekly ...	Jamna Prasád ...	July 31st ...	„ 3rd ...	32 „
55	*Subodh Sindhu* ...	Khandwa ...	Maráthi-Hindi	„ ...	Lakshman Anant ...	Aug. 1st ...	„ 6th ...	250 „
56	*Surma-i-Roygár* ...	Agra ...	Urdu ...	„ ...	Itrat Husain ...	„ „ ...	„ 4th ...	300 „

57	*Tátí-i-Hind*	...	Meerut	...	„	...	„	...	Sajjád Husain,	...	July 31st	...	„ 6th	...	325 „
58	*Upkárak*	...	Agra	...	„	...	„	...	Naráyan Prasád	...	Aug. 1st	...	„ 3rd	...	250 „
59	*Vritt Dhára*	...	Dhár	...	Maráthi-English.		„	...	W. T. Kapse	...	„ 2nd	...	„ 6th	...	115 „
60	*Waqaya-i-Alam*	...	Ghásipur	...	Urdu	...	„	...	Siráju-l-din Ahmad,		July 30th	...	„ 2nd	...	400 „
61	*Zarifu-l-Hind*	...	Meerut	...	„	...	„	...	Sábit Ali	...	Aug. 1st	...	„ 6th	...	112 „

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